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WEEKLY REVIEW.

—100,000 lepers, in round numbers, or according to the census, 93,231!—so great is the multitude of these unhappy beings in India. A missionary of the Church of Scotland at Chumba, Mr. W. C. Bailey, has had his heart drawn out a good deal in behalf of this class, and is doing his best to get others interested in them, by pamphlets and otherwise. He has established an asylum at Sabathu, with ten inmates. The treatment with Gurjan oil is being tried. The Gospel is preached to them. An asylum has been built at Chumba. In an asylum at Umbala, about half the number are Christians. What has become of the proposal to celebrate the Prince of Wales's visit to Bombay, by doing something for the numerous lepers of Bombay, beyond what is now done? We cannot say that we like the idea of banishing them to an island where they should never see any but lepers. We fancy that they would prefer the Dhurmsala in Byculla to that, for there they have the opportunity of seeing some who are not thus stricken. But outside of this asylum there are many for whom some provision might well be made. An extensive hospital has been provided for this class in Rutnagherry, with superior accomodations. We shall be glad to learn what results wait upon this effort for their good.

—The following extract from the letters of a friend in Central India, shows that there is encouragement for gentlemen whose duties call them to the interior, to witness for Christ:

I went last evening to the school, and examined the boys, amongst others the English classes. Our class was reading *Robinson Crusoe*, and the word "Providence" appeared. I asked the boy who was meant, and he said God. I enquired what he knew about God. He replied very intelligently, and said God gave him (khorak) food &c. Notwithstanding the way the light is hidden, put under a bushel, in our Government schools; still God asserts His sovereignty.

Our Blessed Lord and Master said, "Whosoever therefore shall confess me before men, him will I confess before my Father in heaven," and, surely, it is the manifest duty of all Christ's followers to pray earnestly that in every school in this land, Christ shall be confessed.

But now what is to be done for this part of India? Beyond a Cowley Father mission at Indore, and a good old local native missionary or catechist in the Mhow cantonment, there is no mission from Bhosawul to Jhansi, on one side, and from Mhow to Nasirabad, comprising Oodeypoor and other large tracts bordering the Agra Trunk Road from Indore to Agra: again, down through the Sindwah jungles as far as Dholia. The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest. A few weeks ago a travelling jogee came to enquire concerning the truth; he told me he had been just awakened as he heard a missionary preach in the streets—I think in the Jubbulpore direction. This jogee was a most earnest seeker. We secured him a copy of God's Word, and advised him to read it, and spoke to him a long time, and then prayed, consigning him to the great Physician of souls. He was off again on his travels, and I trust he has found Christ, as the woman of Samaria did.

—The Young Men's Christian Association at Poona is to be congratulated on its recent anniversary. It has demonstrated the possibility of such an institution in such a place. May it enjoy many returns of the day! The *Deccan Herald* of July 31 says:—

"A very interesting tea-meeting in connection with this Association was held at the Methodist Hall, East Street, on Saturday evening. The hall was full to overflowing—many standing in the passages—and every one seemed deeply interested in the proceedings; after singing "The spacious firmament on high," in full chorus, with good effect, the meeting was opened with prayer, and all the guests went off to the side-rooms to have tea. These rooms were nicely decorated with flowers and illuminated texts, the work of some of the young men of the Association, done on blackboards on the walls. The getting-up of these rooms showed great taste and was much admired by the guests. After tea, the following programme was carried out, except that the Rev. Mr. Greig took the place of Captain Healey as one of the speakers:

3 "Ring the bells of Heaven.....Full chorus.
4 The Chairman (Mr. Scorgie's) speech.
5 "Give me the wings of Faith."....Solo, duett, & chorus.
6 Speech by Mr. McAfee.
7 Duett by the Misses Fryer and Corkery.
8 Speech by Capt. Healey.
9 "What shall the Harvest be."....Full chorus.
10 Speech by Mr. Andrew Fraser.
11 Solo by Miss Sorabjee.
12 Speech by Revd. Mr. Francis
13 "The Home over there."....Full chorus.

A vote of thanks to conclude with the anthem "How beautiful upon the mountains" and the benediction.

The singing was remarkably good, and excellent time was kept. It is seldom that with the little practice which can be had for singing together in this country, that such exact time is kept, as was the case on Saturday evening. The duett "Toiling On" was well sung by the two ladies mentioned in the programme; the one has a fine strong soprano voice, and the other a melodious alto: the voices blended well together. The Misses Sorabjee sang exceedingly well, and we feel that the community of Poona have in them excellent teachers who deserve their support in every way.

Mr. McAfee's speech was excellent and practical, and very much to the point, showing that there were two aspects of our life—one in its relation to time and the other to eternity. This Young Men's Association was intended to help us in both these aspects of life, especially the latter. Mr. Andrew Fraser dwelt with great eloquence on the necessity for reading and study, and directed the attention of the young men present to the best ways of reading and studying any subject they took up. He dwelt on the necessity of studying especially any subject which they attempted to speak about; and then always speaking at the meetings of the Association, even if they did not speak fluently. These meetings were intended to give them ease and readiness in speaking on subjects with which they were really acquainted; they were not meant to to teach them to speak about nothing; to speak without having anything to communicate.

Mr. Greig's speech was upon "Union is strength," which he illustrated in a variety of ways. He concluded by urging those who were throwing out the gospel net, not to pull in different ways, but to pull strongly and together and there would be no question about their ultimate success. The Rev. Mr. Francis concluded the business of the evening by gathering up what had been said by the other speakers, and urging upon the young men who are members of the Association, the necessity of attending the weekly meetings regularly. It was a pleasant evening. We went with little expectation of the happy evening which we spent there; and we feel, on looking back, that we have not only had much pleasure in the music, but that we have learned a good deal from some of the speeches which were delivered during the course of the evening.

—Works without faith are like a fish without water; it wants the element it should live in. - Feltham.

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SATURDAY, AUGUST 5, 1876.

OUR OPIUM POLICY.

"The British Opium Policy and its results to India and China. By F. S. Turner, B. A." The opening chapters of this book treat of Opium as a medicine, and as a stimulant, morally considered; we have then the East India Co.'s Opium Policy; then the Opium Policy of the British Government; the Chinese Anti-Opium Policy; Opium cultivation in China; Results of the British Opium Policy; Propositions for an Amended Opium Policy. At a moment when the Queen of England has just assumed the title of Empress of India, it is painful and humiliating to contemplate the fact that "we are maintaining our splendid sovereignty in Asia, and thus the integrity and glory of the British Empire," "by our profits as wholesale dealers in an article which, to say the best of it, is as bad as gin." But the saddest fact is that "while the revenue from Opium is allowed to remain, it is vain to expect clear moral vision about Opium." This is said with especial reference to our Indian Councillors. In this book we have a complete survey of the system. All the arguments advanced in favour of the continuance of the policy, are frankly stated and considered. The book is temperately written; we find no trace of a desire to exaggerate the evils of the Opium trade. It is nevertheless terribly damaging, and well fitted to affect public sentiment in England, which, under heaven, is the only way that seems likely to be of use. In Bengal the Government has a monopoly of the cultivation, making advances to the cultivator; it manufactures the drug, preparing it with special reference to the appetite of the Opium-smoker; it then sells it for export; in other words, the Governor-General and his Council resolve themselves into a privileged company of manufacturers and merchants, to secure Chinese opium-smokers such quantities of the drug as they need. Lord Lawrence and Sir William Muir recommended the abandonment of the monopoly, and the adoption of a transit duty as on this side of India. The recommendation is a good one; but cannot be accepted as a complete solution of the difficulty. The Opium would continue to be supplied and to be used, and the ruinous effects of the use would continue. We agree with Mr. Turner on this conclusion: "In any scheme for reform of our relations with opium, the first requisite is a readiness to relinquish, in whole or in part, as may be necessary, the revenue derived from the drug, and a determination to treat it henceforth on considerations independent of, even hostile to, the raising of revenue from this source. "Politicians say they cannot do without the revenue—six and a half millions sterling. But if they have no right to it—if the Ruler of the universe disapproves of it—under such circumstances, the peril of having it is far greater than that of not having it. But is it so that India cannot do without it? The army in India costs eighteen millions sterling per annum. Is it absolutely necessary that it should continue to cost all this? Is it not possible that, with the blessing of God, twelve millions might suffice for the maintenance of peace in India? Mr. Turner urges an instant return to the principle of employing taxation as a *bona-fide* method of repression,

not merely as a means of revenue. He points out that the people of India are not responsible for the growth of this revenue, and that justice requires of Great Britain to bear a share of the loss that may be sustained by forfeiting it.

About ten years ago the writer was asked by H. E. the Governor of Bombay to take part in a Commission on the Abkarree system. Hoping that it might issue in some change in a system that tends to the multiplication of drinking-shops, he consented; but after a while, for reasons that need not be here mentioned, he withdrew, though not without having communicated to the Governor his own conclusions. In his view, the only course that Government could honourably adopt in the matter, short of immediate prohibition of the traffic, was the imposition of such taxes as would tend to diminish the traffic from year to year. If Government are incapable of rising at once to such a height of virtue, as to prohibit the cultivation in India of opium for the smokers in China, let them adopt a system of repression, sacrificing year by year more and more of the revenue just as in Brazil and Batavia the graduated system is applied to the abolition of slavery.

LOVE IDENTIFIED. X.

"*Rejoiceth in the truth.*"

Love is said to be blind; but true love has no reluctance to see the truth. It is not love that hinders the parent from seeing the faults of his child, and teaches him to find apologies for them. He is betraying his own child to ruin. He is an enemy that intermingles tares with the wheat; and the parent who through culpable tenderness allows the seeds of self-will, anger and pride to be planted in the heart of his child, is a traitor, and is assuredly responsible for the evil fruits that shall hereafter spring from these seeds. The young man and young woman who have plighted their faith to one another, refuse to see in each other anything but what is excellent; and after marriage, becoming acquainted with one another's defects, the shock is greater than their love can bear. But true love has an instinctive dread of falsehood; it feels the necessity of knowing the facts of the case in order that it may remedy what is evil. The love which shrinks from the recognition of the facts, is really self-love, fearful of having its present pleasure disturbed. True love seeks the welfare of its object, not the present momentary enjoyment, but the abiding good, and therefore looks at what is unpleasant that it may learn how to help. Men are afraid of being taken in by the many adulterations and imitations of the day; but they voluntarily yield themselves to the arch-deceiver, who assumes to be love. They delight in the kind of literature that most tends to keep them in the dark regarding the true characteristics of love.

Very gracious words fell from the lips of Jesus; to see him washing the feet of his disciples, one would have thought that he was incapable of using the language of severity; but when the occasion demanded he did not hesitate to address them in the severest language." "How long shall I be with you and suffer you?" "Get thee behind me, Satan." "Having eyes, see ye not? and having ears, hear ye not?"

One of the ways in which false love shows itself, is by endeavouring to explain away what is said of the wrath to come. They are shocked at the suggestion that God will send any of his creatures into everlating punishment. God is love, and therefore it is not possible that he should be a consuming fire. Some of these persons attach a higher value to their own speculations than to the statements of Scripture. In what relates to love, it is God alone who is competent to teach us. God alone can teach us what sin is, and what its befitting penalty. If one could penetrate the future, and visit millions of worlds that exist, he might be in a position to speculate on the subjects. For all anyone can say, the suffering of the doomed sinners of this world fifty thousand years hence, may be the means of hindering countless worlds like this earth from going into sin; and the number of the suffering, compared with the number of those beneficially and even savingly affected by their suffering, may be but as one grain of sand compared with all the sands of the sea-shore. No man can say this may not be; and therefore no man is in a position to say that the infliction of endless punishment is incompatible with the mercy of God. Looking at the interests of all beings, there may be in such punishment, a greater manifestation of mercy than of wrath.

True love demands, What saith the Lord? Jesus is himself to pronounce the doom upon the lost; what does he tell us about the judgment he will pronounce? He suffers us to hear it fall from his lips by anticipation. It is as though we stood beside the great white throne, and heard these words fall from the lips of the Judge: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." They are the truest friends of humanity who, while they affectionately set forth the salvation provided for all and freely offered to all, conceal not the dreadful alternative.

The parents who weakly indulge the faults of their children, are punished in a way they little think of; these children will not love them as they grow up. The best foundation for love is laid by those who assert their authority as well as display kindness; the kindness of a just person makes a hundred-fold greater impression, than that which merely studies present ease. And in like manner God must be recognized in his holiness, truth, justice and hatred of sin, before men can be much affected by his goodness. The law is a schoolmaster to bring us to Christ. And the reason why the people of Christendom are so little affected by the offers and invitations of the Gospel, is that they have no proper conception of the wrath of God against sin. Let God be true though every man a liar. Love dictated the commandments, and love requires that these should be accompanied by infinite sanctions.

BIBLE BIRDS.

I.

If one may find "sermons in stones," and "books in brooks," surely the birds have something for us. Psalmist and Saviour took birds for their texts, and preached eloquent and powerful, though brief, sermons from them. Use has often been made of them by man and God, and it is impossible to be a student of the Word, without deriving suggestive and helpful thoughts from incidents or texts in which birds had a place. Noah in the ark—which, to him, was at once fortress and prison—found them of great use. May our meditation upon the incident be profitable! It would seem as if Noah became slightly impatient and anxious to ascertain the exact state of things outside, and so resorted to the expedient narrated in the eighth chapter of Genesis. One would think that Noah might have waited until He who said "*Come* thou and all thy house *into* the ark," had also said, "*Go* thou and all thy house *out of* the ark." O how hard it is to always "rest in the Lord and wait patiently!"—how prone we are to desire to speed the chariot of God! Rebekah tried that and suffered. She could not bide God's time for the fulfilment of His promise to bless her younger and favourite son, but must needs take the reins into her own hands. The deception practised on the blind patriarch was followed by disaster—Jacob in lonely exile for twenty years, from which he returned to find the mother who loved him well, but not wisely, in the grave. *It is safe to let God drive.* "His chariot wheels are never spattered with the mud of reckless haste." So Noah sent forth.

THE RAVEN.

"Of quick scent, of gross feed, of tough constitution; no fowl was so fit for discovery; the likeliest things always succeed not. He neither will venture far into that solitary world for fear of want, nor yet come into the ark for love of liberty, but hovers about in uncertainties. How many carnal minds fly out of the ark of God's church and embrace the present world; rather choosing to feed upon the unsavoury carcases of sinful pleasures than to be restrained within the strait lists of Christian obedience."

A young man came to his pastor not long since, and after some preliminary remarks, stated that he desired to withdraw from the church with which he was then connected. The pastor recognized the young man's right to do so, but requested to be informed as to the motives prompting him to such action. The young man, in reply, stated that "the rules were *too strict*," and he desired to be released from his obligation of obedience to them! Patiently, the pastor went over the formidable rules, showing that each was a rule laid down in God's word for the guidance and governance of believers, and then added, "Now, my dear brother, if you will dare to go and tell the Lord that you find His service too irksome, and have made up your mind *not* to obey His plainly expressed commands, do so, for these are *His* rules, not man's." The pastor found out subsequently that there were sundry carcases floating about in the shape of "amateur theatricals," trashy novels &c., at which the young man desired to have a pick once in a while, and thought he should have more liberty to do so by being outside the ark! His father and the pastor have been enabled, by God's help, to show him "the folly of it," and have reason to hope that the water of life will prove to him a fully satisfying portion. . . . No doubt the raven rested *on* the ark occasionally *in the intervals of its goings forth to and fro*—or "*in going forth and returning*," as the margin has it, but all efforts to get it inside were useless. It had tasted of the floating carrion, and of the sweets of liberty, and it had no inclination for a return to the humdrum life of the ark. It liked to be near the ark in case of an emergency, but it cared not to enter until the danger presented itself. A striking illustration of the position of thousands of Christians of the present day! They like to keep up a connection with the visible church, as the raven did with the ark, but would rather not enter, for then their liberty would be restricted, and their position would be rather irksome and uncomfortable. They like to perch on the ark once in a while, in the intervals of their going to and fro; they like to vary the monotony of their lives by alternating visits to the theatre with visits to the church; by sandwiching a prayer-meeting or two between subscription dances, balls and races; or by donning an unusually devout attire during the dull season of Lent! I have known some of this type of Christians to take considerable pains in acquiring a knowledge of the *theory* of salvation, so that in case of an emergency—in case some arrow, flying by day, or pestilence walking in darkness, might strike them; they might be able to get into the ark before the last gasp. I have known some, too, who by skilful questioning, have come to arrive at a knowledge of others' *experience* of salvation, and treasured up the knowledge that it might be used in case death were to call for them and give them a chance to use it! Does the eye of any such light on these words? I bid you beware how you thus trifle with the "great salvation" and its great Author! For aught you know the scythe may be whetting for you. Even now God's glistening axe may be laid at the root of the tree, and you may be the next useless cumberer of the ground which may measure its length upon the sward!!

One morning very recently, a messenger came in to a minister as he was breakfasting and asked him to "come and see Mrs.——, who had been taken by cholera the night previously." The minister recognized the name as that of a woman whom he had seen at the house of God, spoken to about salvation, and prayed with at her home; but who, he feared, had not received Jesus. He hurried off immediately, and on reaching her house, found the unhappy woman very weak, and suffering intense agony of mind on account of her unsaved condition. Through the hours of the night, she incessantly bewailed her condition, and in her despair, called upon her young children, who had perhaps never prayed in all their lives, to pray for her salvation. She frankly and frantically confessed that her soul was heavy with trouble on account of her sins, and it was truly piteous to see the anxious expression of her wildly-rolling eyes. God's provision for the sinner's salvation was clearly set before her, and after prayer and a reading of specially selected passages, it was apparent that a great change had occurred. We have reason to believe that the Great Physician ministered to and healed her sin-sick soul, and washed her in His precious blood. Oh, it doesn't take Jesus long to knock off the chains and set the soul at liberty! It was a joy to see the changed expression, as her soul glided into the quiet waters of salvation; and *our* trust in Jesus never was so strong as when she joined us in singing "I am trusting Lord in Thee" and "Safe in the arms of Jesus" with feeble but distinct voice. She told us that the trouble was removed from her soul, and when we left her, after a little short of an hour's stay, she assured us she had no fear of death, that she rested in the Saviour's arms. In four hours we called again, and her lifeless form told us that the end had come. It was pitiful to hear the sobs of father and children as we bowed in prayer in the presence of death.

From the daughter's lips we learned that the de-

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parted mother had frequently said, "Oh, I can repent on my dying bed; that will be time enough!" But what circumstances under which to settle the solemn matter of the soul's eternal destiny!—utter prostration, hasting dissolution, frequent interruptions. And how good of the ever-blessed Father to give her even the few hours, full of agony though they were, in which we believe she was enabled to lay hold of eternal life! Her last words to a grown-up daughter were, "*Give your heart to God.*"

O ye halting ones, come ye into the ark this very day! Hovering about the door, lingering at the threshold, or resting occasionally on its window-sills, will never save you. While you are flitting hither and yonder—"going forth and returning"—the door may be shut! Some day you will spread your pinions for the last time, and your flights to the scenes of sinful pleasure and soul-destroying amusements will be ended. REMEMBER NOAH'S CARPENTERS!! The very men that built the ark were swept away by the merciless waters! But it shall be more tolerable for these men in the day of judgment, than for YOU, if you fail to repent and "give God your heart." May the Lord help you to do so this very moment!

UNCLE JOHN.

SKETCHES OF OUR ANTIPODES.

XVI.

THREE ROBBERIES AND NINE LESSONS.

1. "HALT! Money!" A navy revolver clicked close to my face. The two highwaymen growled harshly as they spoke—"Not a word, or we'll blow your brains out!" They had chosen a lonely part of the Carondelet Avenue near the St. Louis Arsenal. I gave them my pocket-book, and they ran. They had made eighty cents in postage stamps, but left my silver watch. I was on my way home from church at night; and I walked on, thanking God for the lessons learned:—(1) That when two robbers meet a child of God, the "form of the fourth like the Son of God" is there also. (2) He gave me "perfect peace" in the sudden surprise. (3) Robbers of all kinds, from the boy stealing his mother's cake, to the officer swindling Government, are real cowards.

2. Central Illinois Railroad. Cold day; two coats. Looked at my watch (same one) at 9 A.M.; at 11 it was missing! I looked all about me, but it was lost. After careful thought I concluded that the pickpocket was a little man in brown who had been near me several times. Not to betray my suspicions I carelessly engaged him in conversation. He looked frightened and mean. Said he was a locksmith—tools in his bag. "What a fine dodge!" thought I—and I longed to see a detective empty the burglar tools out of that sack. His shirt bulged out, evidently with secret pockets inside. Finally, I told the conductor of my loss. He offered to have the train stopped and searched. I declined, for I knew that the man in brown would throw the watch out of the window before we could catch him, so I gave it up.

Towards evening, in drawing some papers from my inside coat-pocket, I found my watch. It had accidentally dropped down there instead of going into my vest pocket. I had robbed myself! Lessons learned—(1) Circumstantial evidence would slaughter many innocents. (2) "Man looketh on the outward appearance, but the Lord looketh on the heart." (3) Thorough self-examination before condemning others.

3. The watch did go at last. Sleeping in the Commercial Hotel in St. Joseph, the watch and sixty dollars were taken from under my pillow. Lessons suggested—(1) Don't sleep with the door open. (2) Past safety may breed carelessness. "When Pharaoh saw that there was respite he hardened his heart." (3) There is only one place "where thieves do not break through and steal." Thank God, my treasure and heart are there.

VICTOR.

GLEANINGS IN EPHESIANS.

Praying always. vi. 18.

WE are always dependent on God. What I have one moment, is not mine the next moment, except as the will of God makes it mine. Men think of their powers as something pertaining to themselves—once given and thenceforward inherent in themselves. But we have our powers as we have the light of the sun, which comes to us moment by moment, ray by ray. You open the window of a dark room, and it is immediately full of light. Close the window now: is there any light? None whatever, the moment you cut off the fresh supplies, your room is as dark as ever. While ye have the light, believe in the light, walk in the light. Faith is the open window by which we receive it; and faith in exercise is prayer. Cherishing the sense of our entire and continual dependence upon Him, of whom, through whom, and to whom are all things, we look to him, desiring, expecting, receiving, rejoicing. (Some have the idea that there will be no prayer in heaven; but we cannot see that this idea is correct.) The adversary steals from the heart the sense of dependence, that he may cut off gratitude from the heart, and kill it with selfishness. "Without me ye can do nothing." Our powers are nothing except as momentarily vitalized by the breath of the Almighty. Thus we see the necessity of praying always. God does indeed continue to impart his gifts to those who reject the idea of this dependence, and live upon their own imaginary strength, but the blessing of God does not accompany them. Without faith it is impossible to please God; and faith shows us that all our springs are in him. The command to pray without ceasing, does not mean that we are to be perpetually on our knees, but habitually in the recognition of our dependence upon him, and as often as possible looking to him for his blessing upon what we are engaged in. The suggestion made by young Benjamin Franklin that instead of saying grace at every meal, his father should say it over the barrel of pork once for all, is just the idea that commends itself to men that know not God. God sees that it is for our highest advantage and happiness that we should constantly realize our need of his help and ask him for it. The more commerce we have with God the more we become like God.

With all prayer.

With the whole heart. With all earnestness. There is many a prayer we offer, of which true prayer is but a small ingredient. There is some preaching; some self-pleasing; some mechanical utterance; a good deal of unbelief; and the Lord knows what all.

In the Spirit.

The Spirit of God is with us for this very purpose. Rom. viii. 26.

Watching thereunto.

On the look-out lest we should lose the spirit of prayer. Careful to keep open the communication between us and God.

With all perseverance.

Like the importunate widow. The non-reception of an answer does not mean Desist; it means Continue, unless, indeed, God should show us that it will be better for us not to have what we ask. 1 Cor. xii. 9.

For all saints.

Thus we get four "alls" in this little lesson. We are to pray for all saints, that is, for all Christians, that they may be what God would have them to be, free from sin. Imagine the effect, if all Christians would give themselves heartily to prayer for one another, each one praying for all that are known to him, and going on with his prayers in their behalf. How much better than idle criticism. And when we speak to one another, let there be speaking to God at the same time, so that our words may be blest to those we are talking to.

Epitome of News.

SATURDAY, JULY 29.

—*Times of India:* "An accident happened to Mr. C. F. Amery, Deputy Conservator of Forests N.W.P., which, but for the presence of mind of that gentleman, might have proved fatal to him. He was riding somewhere near Bugerathee, Dehra, when his horse suddenly shied and went over the side of the mountain path. To throw himself off the saddle was the affair of a moment, and Mr. Amery just started on his feet to see the faithful animal, a Yarkandi, roll down the khud, at the bottom of which its lifeless body was shortly afterwards found."

—The fire offices seem to have had a bad time of it last month. On Thursday, 15th June, there was the Thames Street fire in London, damages £300,000. On Friday, 16th, another fire broke out at Bermondsey while nearly all the engines were engaged at Thames Street, and the property was completely destroyed. The same day there was a conflagration at Ayr, which involved the loss of £40,000. On Saturday, 17th, three-fourths of a town, Kadschory, on the Caucasus, was burnt down. On Sunday, 18th, fifty houses were destroyed by fire at Moscow. And on the same day a most destructive fire took place at St. John's, Quebec, when about two hundred stores and dwelling-houses, occupying an area of a mile in length and six hundred feet in width, were burnt down, and several persons perished in the flames. Almost the whole business part of the town is destroyed, and among the buildings burnt down were seven hotels, and nine churches, the Custom-house, Court-house, the docks and two banks.

—The *Madras Standard* says:—Our correspondent at Bangalore has informed us by telegraph that Captain Beagin, 13th Hussars, met with a serious accident on the railway. He fell out of the train near Malloor, on the night of Sunday last, and was brought into Bangalore on Monday night. A part of his face and feet were severely fractured. He is in a very precarious state. A letter received from Jollarpett gives us the following particulars: Captain Beagin was picked up on Monday morning and conveyed by trolly to Jollarpett. He was found in a state of unconsciousness near the girder bridge on the side of the Tiger Rock. He was lying there from 2 A.M. till about 7 o'clock. Mr. Smith, station master, and Mr. Ellis, the railway apothecary, rendered every assistance. The brake-van was fitted up in a special manner for the convenience of Captain Beagin, and it was despatched to Bangalore at 2-10 P.M. on Monday last. Mr. Ellis accompanied the unfortunate gentleman, and a telegram was sent to Bangalore, requesting the presence of a medical officer at the railway station of that town.

—*Indian Statesman:* "On the 4th inst. about two hundred Americans resident in London, and their friends, dined together at the Westminster Palace Hotel, to celebrate the centenary of the American independence. Colonel Hoffmann, *chargé d'affaires*, presided, and was supported on his right by the Lord Mayor, and on his left by Mr. Pierrepont, the newly-appointed minister to the British court, who arrived in London only two hours before the banquet commenced. The chairman stated that letters had been received from Mr. Disraeli, Mr. Gladstone, Mr. Bright, and Mr. S. Morley, expressing regret at their inability to be present that evening. Among the speakers were Mr. Pierrepont, the Lord Mayor, Mr. H. Richard, M. P., and the Rev. Dr. J. P. Thompson, of Berlin."

—The Rev. Richard Close, late head master of the Grammar School, Woodstock, was convicted of an indecent assault on Miss Ann Hill, daughter of a farmer and corn merchant, whom he had engaged as a nursery governess. He was sentenced to twelve months' hard labour.

—*Bombay Gazette:* "A Ceylon paper remarks that the large majority of episcopalians in Colombo and throughout the country regard Bishop Coplestone's actions toward the Church missionaries as arbitrary and unwarrantable, while in respect to the Tamil Cooly Mission he is utterly without excuse for his intrusion—an intrusion which, if it took the form of appropriating the property of the mission, either in buildings or funds, would lay him and co-adjutors open to heavy damages in an action-at-law."

MONDAY, JULY 31.

—*Bombay Gazette:* "There is, it is said, every probability of the High Court N. W. P. protesting strongly against the position assumed by Lord Lytton in his late minute on the Fuller case. The case is already producing its effects on the public. We are told by a Mofussil contemporary that at a certain station an officer has actually sent all his servants to the civil surgeon for examination. A very significant act."

—We learn that Lieutenant A. W. Elliott, 1st Battalion H. M.'s 10th Regiment, the officer who was so severely wounded during the Perak expedition, has, on his return to England, received one year's full pay in recognition of his services.

—We are glad to learn that cholera has almost entirely subsided at Tanna. There were several cases on Monday, Tuesday, and Wednesday last, the proportion of deaths to attacks being very high, but the epidemic apparently has left Tanna as suddenly as it appeared.

—Government have been pleased, on the recommendation of Mr. Justice Melvill and Mr. Justice Kemball, to take a merciful view of the case of Dinbaee and Savitree, the prisoners in the Bandora infanticide case, and have reduced the sentence of transportation for life to three years' simple imprisonment to each.

TUESDAY, AUGUST 1.

—*Lucknow Witness:* "Coonoor.—The little German Mission station at Kaity on the Neilgherries has sustained a loss in the death of one of its most devoted missionaries, the Rev. Mr. Koëhler. His death resulted from fever taken while on a visit of love to the Koondahs. A short acquaintance with the deceased man of God sufficed to show to anyone how entirely his heart was given up to the Master; and his life was a precious example of Jesus's power to save.

Though a junior missionary, it was conceded by his senior fellow-laborer that his counsel was valued and followed. When asked if he was prepared to die, his answer was characteristic of the faith which he

held. He said, 'If it is God's will, I am agreed. I have no will in the matter.'"

—"Miss Brittan, of the Zenana Mission at Calcutta, is in Coonoor, where she has addressed a large meeting at Mr. Stanes's school-room. This lady appears to have come from a place where the treatment of Hindu women, and particularly widows, is shocking and brutal; but the contrast between natives there and natives here is not the less striking after one has heard Miss Brittan. The natives here in Southern India are socially Europeans in comparison."

—*Madras Mail*: "The Quarterly Review Concert service of the Methodist Episcopal Sunday School was held in the Esplanade pendall on Sunday night last, when, in spite of the threatening aspect of the weather, a goodly number assembled to witness and take part in the services of the evening. The children were arranged at one end of the pendall, and the congregation occupied the centre. The proceedings commenced with a voluntary on the harmonium, composed and played by Mr. Stradiot, and was followed by prayer. A concert recitation, in which the children unitedly repeated the titles, topics, outlines, and golden texts of the lessons learnt during the quarter, then took place. From the intelligent and ready answers given by the children, it was evident that great pains had been bestowed on them by their teachers. A teacher, assisted by a blackboard map of Palestine, then led the children rapidly through the towns and cities mentioned in the lessons, a practical outline of which was briefly sketched by another teacher, who endeavoured to fix the lessons on their memories by appending to each a short practical moral lesson. A special piece of music by Mr. Stradiot was then performed, the children accompanying in very good time. Prizes were then distributed to successful scholars, and a praise service followed, in which the Superintendent and teachers read a selected psalm, verse by verse alternately, the whole school joining in singing special hymns at intervals. The service concluded at 8-10 P. M., and was altogether a very pleasant one."

—*Madras Standard*: "A very interesting service was held in the Methodist Chapel, Perambore, in connection with the Sabbath school, on Sunday, the 2nd instant. The school is divided into a Bible class, in which the adults attend and study the 'Berean lessons.' There is a senior and junior department. The Superintendent takes the senior class, where the 'Berean lessons' are also taught, and the two other classes are presided over by a teacher and the Assistant Superintendent. As a proof of the progress made by the children of the senior and junior departments, last Sunday's review exercise was a sufficient test of their progress. The service opened with a voluntary by Mr. Stradiot, after which a hymn was sung. The 'titles, topics, golden lessons, and outlines' for the four lessons of the month of April were repeated by the children, followed by another hymn. The lessons for May and June were next gone through, followed by a hymn after each month's lesson. Next in order of the exercise was a geographical outline given by two of the best boys in the senior department. They appeared to be quite at home in their task, and it was very interesting to listen to the history given of David's journey, and from King Saul's reign to the death of of Absalom. Every town, city, wilderness, and wood where David took shelter, as given in the Bible, was correctly traced. The next was a practical outline of each of the twelve lessons of the quarter, given by the Superintendent of the school. Some selected hymns and the 'Song of Judah,' specially got up for the occasion, were next sung, and after a few recitations by the Superintendent and the school children, the evening's service was brought to a close. The Rev. Mr. Davis, Pastor of the M. E. Church, presided. Prizes were distributed to the deserving children."

Wednesday, August 2.

—*Bombay Gazette*: "The Town Council, at their meeting held yesterday, resolved to accept Mr. Mannings's tender for inspecting and testing the pipes for the new water works at £1,800, or two per cent. commission on the estimated cost, to be paid by a monthly sum of £75. Some of the tenders were for smaller amounts, the lowest being for £743; but in the selection of the tenders, many of those tendering being unknown to the Municipal authorities, character seemed to be the chief consideration to recommendation.

—An enquiry of great length was commenced on 5th July at Hydrabad, Sind, before Mr. Douglas Crawford, into the cause of the death of Ibrahim, a Mahomedan camel-man in the employ of Mr. I. G. Pope, Assistant Superintendent Government Telegraph Department. This man's death is said to have been caused by Mr. Pope, who is accused of striking the man with his walking-stick, from the effects of the blows from which he is said to have died a few days afterwards. Mr. Pope's story is that Ibrahim had neglected some important work, to go with a certain party to Nubeesur and other places, thereby bringing disgrace on the department and himself. A quarrel ensued, when Mr. Pope [made use of abusive and indecent language] and shook his stick in his face. Ibrahim then caught hold of him, threw him down, falling on the top of him. Mr. Pope got up, feeling much shaken, being in a very weak state of health and still much enraged. He then, he says, struck Ibrahim—it might have been twice—on the buttocks with his walking-stick; after which Ibrahim walked away. The principal witness is the man who had charge of the camels in Mr. Pope's service named Ilaji Merah. He says that Mr. Pope struck the man without any previous quarrel, injuring his wrist; that in order to get this injury medically treated Ibrahim was sent on a camel with Haji to some place at a distance; that he suffered much on the road, and at his own request was, after three or four days, removed to a place called Allyar-ka-Tanda, where he died. The occurrence referred to took place in the evening, when several servants were about, but the only persons who seem to have witnessed the assault was this man Haji Merah. The enquiry is reported in the Kurrachee papers of the 26th July, but only a portion of it has yet been published.

—*Times of India*: "We hear that the man Lacey has left Bombay, it is said, for China; but his wife has not gone with him."

—A gunner of the battery at Saugor is in confinement for having caused the death of a punkah coolie. A *post-mortem* examination showed that rupture of the spleen was the cause of death, and that this rupture might have ensued from a blow. The case will be tried in the usual way under the Penal Code. Peculiar interest necessarily attaches to it at the present time.

Thursday, August 3.

—*Overland Mail*: "New Indian Bishoprics.—In accordance with a resolution passed at a meeting held at Lambeth Palace a few days ago, that it was desirable to adopt immediate measures for the erection of Lahore and Rangoon into separate territorial sees, and that the fund raised for Indian bishoprics in the diocese of Winchester should be the nucleus for fresh contributions, the Bishop of Winchester has announced that he and the council of the fund have determined to contribute 5,000*l.* to the formation of the bishopric of Lahore. To this the Marquis of Salisbury, Her Majesty's Secretary of State for India in Council, has subscribed 1,000*l.* The Bishop also states that he and his council have resolved on contributing the sum of 10,000*l.* to the proposed new bishopric of Rangoon, and to this the Society have added the sum of 2,500*l.* It is intended that the bishopric of Lahore shall be regarded as a memorial to the late Bishop Milman.

A terrible railway accident is reported from Switzerland. A collision occurred near Palezieux between two trains, one from Berne and the other from Lausanne. Ten persons were killed, and there were many injured.

A destructive fire broke out on July 9 at Elgg, in the canton of Zurich, in which fifty-two houses were burned. Two persons were missed.

From Alexandria it is reported that Prince Tousum Pasha, the Egyptian Minister of Public Instruction, died on July 7. He was the only son of Said Pasha and son-in-law of the Khedive.

Mr. Hayes, the republican candidate for the Presidency of the United States, has written an official letter accepting his nomination. He promises, if elected, a thorough reform of the Civil Service. He is in favour of a single Presidential term, and if chosen, would not accept a second term of office. The only means of reviving the national prosperity would be, he considers, to return to specie payments.

From Washington we learn that Mr. Morrill was sworn in as Secretary of the Treasury on July 7.

The Maine Legislature has elected Mr. Blaine to be United States senator, in place of Mr. Morrill.

The Ventres and Mandan Indians, hitherto friendly, numbering three thousand, have joined the Sioux, and other tribes threaten to follow. A general Indian war seems inevitable. There is an unconfirmed report of the defeat and death of General Crook, who pursued the Sioux after General Custer's massacre.

Castle Garden, New York, has been burned.

The steamer St Clair has been burned on Lake Superior, and twenty-seven persons perished.

—The *Advance*: "Mr. Moody left Chicago for his summer home in Massachusetts last Monday. It is not yet decided whether he will return to this city in October or at some later date. During the week he several times occupied the hour usually given to the Noon Prayer-meeting in Farwell Hall with one of his addresses. On each occasion the large rooms were densely crowded. His addresses or sermons were remarkable for not only their power but their appropriateness, in preparing the way for future effort on the part of the churches. There are times when the one thing specially needed in order to rouse into concentrated action the unused forces of the church is, the presence among them, if only for a short time, of some "Mr. Great Heart" who has learned the secret of that divine courage and power which comes with the gift of the Holy Spirit received without reasure. Mr. Moody's two most useful sermons were on the Holy Spirit. The possibilities of "the enduement with power" from on high as the condition of really effective service, was the truth which he presented with singular force. We cannot be mistaken in expecting great good to come of it. They will be honoured in their work who most honor the work of the Spirit."

—*Times of India*: "A petition is being numerously signed at Marseilles, praying the French Senate and Chamber of Deputies to declare that the property of the Jesuits in France shall be placed at the disposal of the state; that an inquiry may be made into the origin and mode of acquisition of the real property belonging to religious associations and orders; that all the members of the Society of Jesus, the lay members included, shall be expelled from the French territory and possessions; and that, in one word, the Society of Jesus, which is legally outlawed, shall no longer be permitted to place itself above the law."

—We hear from Simla that the plans for the Viceregal tour in the cold weather remain much the same as when we last referred to them. Cashmere is to be entered from Jummoo, and the return route is to be *via* Murree. Bombay is to be reached somewhere in the early days of January.

—At the Insolvency Court yesterday, Mr. Starling, instructed by Messrs. Macfarlane and Pollock, appeared on behalf of Mr. Sydney Laman Blanchard, propritor and editor of the *Indian Statesman*, who filed his petition, praying for the benefit of the Act, on Friday last, and his schedule, showing liabilities to the extent of Rs. 23,000, on the Monday following.

Mr. Starling formally moved for an interim order for three months. There was only one judgment creditor, Jetha Akha, the Marwaree who had obtained an attachment decree against Mr. Blanchard for Rs. 1,100 upon a promissory note with interest thereon at 36 per cent. on Friday the 28th June.

After looking over the schedule the Commissioner remarked that creditor No. 8 was described as an office creditor for Rs. 5,000, which did not appear to be very explicit. Again, there was a lump sum of Rs. 3,500 for "sundry debts," which was also ambiguous. He thought also that the insolvent was not quite fully described. He of course made no suggestion of anything wrong, but he held that the world had a right to know all the details.

Mr. Starling admitted that the schedule had been drawn up in a hurry, in order, indeed, to avoid an immediate attachment, and he asked for leave to amend the schedule generally, in addition to his application for a protection order.

An interim order for three months was granted.

—Early Marriages.—The question of early marriage amongst Hindus, and the evil consequences ensuing therefrom, was the subject of discussion at an influential meeting of the inhabitants held in Poona on the 30th ultimo. The chair was taken by a Swamy eminent for his attainments in Hindu sacred lore, and the audience were addressed at great length by Rao Bahadoor Govind Ranade, who endeavoured to impress on his hearers the lesson that early marriage is not only to be discouraged on grounds of expediency, but on moral and religious grounds as well. He distinctly maintained that the practice was opposed to the teaching of the Shastras, appealing to the Swamy for confirmation of his views. The meeting closed with an address from the chairman, who illustrated the position laid down by Mr. Ranade with copious citations from the Vedic writings.

—*Bombay Gazette*: "Two slight shocks of earthquake occurred at Luckhput, on the western frontier of Cutch, between 12 and 2 o'clock on the night of the 21st ultimo. No damage was done. To the above official communication is added the statement that locusts have made their appearance in the same direction.

—*Deccan Herold*: "The False Charge against Major Moray. On Monday last, Colonel Evezard, Cantonment Magistrate, delivered his judgment in this case. He has found the Bengali mochi guilty, under section 211 Indian Penal Code, of making a false charge with intent to injure; and he has also convicted the second accused, John O. King, under section 109 of the Code, of abetment of that offence. He has sentenced them to a fine of ten rupees each."

Friday, August 4.

—*Bombay Gazette:* "A telegram this morning announces the death by his own hand of the Bishop of Meath. From *Men of the Times* we learn the following particulars of his life:—'The Most Rev. Samuel Butcher D.D., Bishop of Meath, second son of Vice-Admiral Butcher, born in 1811, was educated at Trinity College, Dublin, of which he was elected a fellow in 1837. He was appointed Professor of Ecclesiastical History 1850, Regius Professor of Divinity in 1852, and Bishop of Meath in 1866. He has written "An Introductory Lecture," published in 1851; "Sermons on the Crimean War," in 1854; "On the present State of the Romish Controversy in Ireland," in 1855; "On the relative Value of Divine and Human Knowledge," in 1857; "On the Conservative Character of the English Reformation," in 1862; "Some Thoughts on the Supreme Authority of the Scriptures," in 1864; "Ordination Sermon," in 1865; and "Two Sermons on Dr. Pusey's Eirenicon," in 1866. The diocese, including the counties of Meath, Westmeath, King's County, and parts of Longford and Cavan, is of the annual value of £4,500. As Bishop of Meath, Dr. Butcher bears the title of "Most Reverend."'"

—Mr. George Smith, the Babylonian archæologist, is expected to return very shortly to England from Baghdad *via* Bombay.

—*Indian Statesman:* The total number of deaths in the island of Bombay, during the week ending 1st August (inclusive of 29 children still-born), amounted to 390, being 8 less than in the previous week, and 18 less than the total for the mean of the corresponding weeks in the last year, and 56 more than that for the last five years. The total of reported births during the week amounted to 111.

—*Times of India:* "The English Annual Report of the Bombay Medical Missionary Society, 1875, has just been issued. The Society dates its existence from 24th October 1867, when a suitable building was rented, and a local committee of gentlemen interested in the mission, was formed shortly afterwards. The first medical missionary sent out from home was Dr. Young. The mission is now in charge of Dr. McDonald, and is entirely supported by contributions of friends at home and in India. Just at present, the Society is pressed for want of funds, but considering that it is actively engaged in relieving an immense amount of human suffering, its claims, we trust, will not be long disregarded. No fee is levied on those who attend the mission dispensary in Girgaum. Before their wants are attended to, they are expected to hear a portion of the Scriptures read to them, and that is all.

Miscellany.

—*Word and Work:*

Regent's Park.—Children's services have been held here during the last two summers. They were commenced for the third season on Monday evening last. A large number of children and adults heard the simple Gospel, and joined in singing the hymns. Five hundred hymn sheets were given out: the audience were most attentive and orderly. These services will be continued every fine Monday evening during the summer, at six o'clock, near the entrance to the Zoological Gardens, at the top of the Broad Walk. Will readers pray that much blessing may result? Singers and a harmonium player are needed to make the services more attractive. Who will help? Any willing to do so may communicate with Mr. Wm. Russell, 57, George St., Portman Square, W.

Glasgow.—Gospel Tent on the Green.—On Saturday week, the Evangelistic Committee of Glasgow opened a large new tent on the Green, to be used during the summer months for the preaching of the Gospel, and the serving of a free breakfast to the poor on Sunday mornings. The tent, which has been provided at a cost of £400, can be seated to accommodate 2,500 people; and at the inauguration services on Saturday evening, it was crowded to overflowing. The chair was occupied by Mr. Alex. Allan, and addresses were delivered by Dr. Alex. Wallace, Dr. Fergus Fergusson, and others. The proceedings were of an interesting character. On the first Sunday, over 2,000 persons received breakfast in the tent, and in the afternoon, dinner was served to a large number of poor children gathered from the streets.

—Mr. George Muller has been labouring in Inverness. A farewell meeting was held on Wednesday, the 7th inst., when Mrs. Muller was present together with her husband. After some addresses had been delivered, in the course of which Mr. Muller's labours had been referred to with thankfulness, Mr. Muller said that he had undertaken this mission in a great measure to supplement or to follow up the great work which his friend Mr. Moody had already done in Scotland. Speaking of the work generally, he believed that during the last eighteen years there had been more converts than during any other period of the Church's history, the apostolic age included. While more evangelists must be prayed for, pastors and teachers for young converts were also required; and he urged that the service was one in which it was the duty of all to engage. He reminded them, however, that as regards those who were required for such work, quality was better than quantity. This devoted servant of Christ is to preach for two successive Sundays at Mildmay Hall—pray that much blessing may be granted.

—Mr. M'All.—A correspondent writes to a contemporary interesting particulars as to this brother's work in Paris. The writer says:—"We have had (for us) some grand meetings during the last few days. This year the *fete*-time (Whitsuntide), which has usually operated against us, seems rather to have drawn increased numbers to the meeting. On Monday, at Montmartre, we were crowded out—nearly 400 persons were packed in the room. The attention was very great. Both at Montmartre and Belleville, several new cases of awakened interest in personal salvation have occurred, and some have professed conversion."

—A correspondent of a contemporary, who has recently visited several ports in the Red Sea, states that about seven thousand slaves are brought every year into the ports of Hodeida, Koonfidah, Doheia, Yambo, Moka, and Djeddah. At the first four ports the slaves are brought in openly and admitted *on payment of 25 per cent. on the value, for the benefit of the Turkish revenue.* There being an English and a French consul resident in Djeddah, the slaves are only brought by night into that port, though there is a regular market in the place called the Dike. The price of boys ranges from £10 to £15 sterling; girls, £12 to 20; adults, £21 to £40, 'according to quality.' This correspondent adds—"I have, in disguise, visited many of the private slave markets, and the painful and distressing impressions left on my mind will never be erased."

—A correspondent at Pekin writes to the *Celestial Empire*:—"We hear that the people in Tientsin are flocking in crowds to the mission chapel, and that as many as fifty adults have been baptized since the beginning of the year. The patient toil of the missionaries in that region seems to be yielding fruit at last."

—*The Spirit of Missions* records the baptism of thirty-three persons in one day at the out-station near Shanghai, by Kong Chai Wong, a native Chinese presbyter of the Protestant Episcopal Church. So large a number is unequalled in the history of the Chinese mission of this church. The different missions of Hong Kong, with their out-stations on the adjacent mainland, have up to this day gathered no less than 2,200 native Christians under the banner of Christ, of which number more than 1,400 are regular attendants at the Lord's table. This is the result total of thirty years' up-hill work. Small as it may appear to those who expect great things in the harvest field of the Lord, it will yet appear to be something to be thankful for, if we but consider how many years it took Protestant missionaries to find out the right way of going to work in this field of labour; and that even now all that can be done is to sow in meekness, planting the good seed with patience, looking to the Lord of the harvest to send rain and sunshine, and bring on in His own appointed time the day of in-gathering, distant as it may be. But even in China there is much to beget hope. Thirty years ago there were but six known native Christians in that vast empire, and not until the Elgin treaty in 1860, were missionaries allowed to enter the country. There are now 200 missionaries, exclusive of native pastors.

Selections.

AMERICAN SUNDAY-SCHOOL WORK.

ILLINOIS STATE CONVENTION.

Our American friends are great in conventions of all kinds; they believe in the stimulus that comes from frequent and friendly intercourse. As a Christian nation we seem to be a long way behind them in this respect. Sunday-school assemblies are very popular in the States, and they are now in full swing for the summer season. A correspondent of the *Sunday-school Times* sends to that excellent paper a very lively report of the three days' convention held recently at Jacksonville, Ill. The following extracts will be useful and interesting to our readers for various reasons, not the least being the part taken in the proceedings by our much-loved brethren Messrs. Moody and Sankey:—

FIRST DAY.

What better thing could the Convention do than to elect Dwight L. Moody chairman? He had been away from us for a while, and his coming could be no better expressed than first by thousands of prayers, and secondly by putting the temporary honours upon him. And then his old friend, John V. Farwell, came next, who in the temporary absence of Mr. Moody took the chair and opened the regular work.

When the hour for the afternoon exercise came, Mr. Moody requested all to join with brother Sankey in the service of song for a few minutes; and then came the opening prayer of thanksgiving to God for preservation during the long years of absence from his fellow-workers. There were praises for continued blessings upon this great State, and for the good influence it had exerted abroad. The work then commenced in earnest, by Mr. C. Hazard conducting a most successful normal-class exercise on the books of the Bible. He used the blackboard with great skill, and made a fine impression. B. F. Jacobs followed in a telling speech, sketching the meaning of the books of the Bible, and some of the reasons why they were written. Mr. Moody continued, asking, How shall we get these great truths out of this book? Hunt for them and you will find them." And with his usual zeal he urged the study of the sacred volume.

"The Bible and modern doubt" was a theme well handled by President H. H. Adams, of Bloomington. The Holy Spirit in the heart will cure modern doubt quicker than any chain of argument that can possibly be framed. Mr. Moody sprang to his feet as soon as President Adams closed, saying, "More people are now living in Doubting Castle than in any place this side of heaven. Don't doubt Christ, if you love Him. How would you treat a man coming with insinuations about your wife? Treat the devil just as you would such a man; don't listen to him for a single instant. Turn away from his insinuations about Christ." The exercises were continued till quite late in the afternoon. An acre or so of people met in the public square and listened with attention. An overflow meeting in the evening filled the Centenary Methodist Episcopal Church, when Mr. Sankey sang, and Mr. Whittle and others spoke.

Bishop Charles E. Cheney showed in a masterly manner "How to illustrate Scripture." We need the finest of tools for the delicate carving on the child-mind. All illustrations must be pertinent, and have power to arrest attention. The merchant and the jeweller know that. Then, when they have gained your attention and time, they hope to sell you some of their wares. Often pupils can be interested by a little story about a bird, or a statue, and when once you gain the attention, light may be poured upon their minds. Illustrate to boys by something they are interested in; they can appreciate your efforts. The hook that catches and holds the fish is barbed. Illustrations may be barbs to hold the mind. Use something that will hold. But we must not fail to make the illustration bring out the grand truth in the mind. The likeness must not be spoiled in the colouring. The *sources* of illustration are like the sources of the Mississippi—many indeed. We gather them from all quarters. In the *Bible* we see very many. The types of Christ are seen all along the pages of the Old Testament. The blood of the paschal lamb was a striking illustration of that blood that atoned for all. Then the *scrap-books*. I have four, large ones and full. I cut out from all papers whenever I find good things. Again, another source is very simple, and that is,—*keep your eyes open.* A man was carried over the Alps asleep, and many pass the Rocky Mountains without seeing the grand sights. Every grist that comes to my mill is used. Wherever we go we must be looking for something to illustrate with.

Mr. Moody spoke on "Four qualifications." 1. *Courage.* See the first chapter of Joshua, where it is often repeated, "Be of good courage." Some men give you the blues to meet them. The teacher must not get discouraged. We shall reap if we faint not. Noah toiled one hundred and twenty years, and never made a convert outside of his family. If God is going to use you, never get discouraged. 2. *Have enthusiasm.* Shake hands; win their affections. Do as the politicians do. Four men took me by the arms one day to go and vote their ticket. 3. We must have *love*, smiles, kind regards. 4. Have *sympathy.* See the example of the Good Samaritan. The Saviour had compassion; He wept over men.

When Mr. Moody closed, the great audience was in tears.

SECOND DAY.

"The Bible in the pulpit and pew" was a most prolific theme for the Rev. Samuel Fallows, of Chicago, and he was never happier in an extempore effort. Bibles must be also in the *home*, and this addition he made to the topic, illustrating the same with many excellent thoughts. Mr. D. W. Whittle talked of Bibles in the teachers' meeting. Good leaders should be taught in the Word, having gifts; to some these are given, and they are apt in doctrine as were Aquila and Priscilla. We must there get food for our own souls. We must sit at Jesus's feet and drink in his words. A teachers' meeting was held on the way to Emmaus, and those hearts burned with the Word of God. You notice, Christ opened their understanding, and then they understood the power in the Word. We must be filled with the Word.

Have an analysis, and of a portion of each thus arranged give to each a portion in due season.

Mr. Moody conducted a Bible-reading on Works. This is the work of righteousness, that you *believe* on the Son of God: not of works, lest any man should boast. Take salvation as a gift; you can never earn it or buy it. Take it from God, and then improve it as you would a garden. The Scripture is intended to stir us up to work. "All Scripture is given by inspiration of God, and is profitable." God wants peculiar people. There is peculiar work to do. God wants men to say no. We want no compromise with the devil. If the world wants to go to ruin, we will step out and not go hand and glove with them. We want no compromise on the Sunday question at Philadelphia." (Great applause.) Every moment the interest of the Convention seemed to rise, so that the people were loth to go home to dinner.

Mr. Moody opened the question-drawer, and with his usual promptitude answered. Should the Lord's Prayer be used at the close of the opening prayer? Not always. What is termed the Lord's Prayer ought to be called the Disciples' Prayer; the Lord's prayer is the seventeenth chapter of John. About Sabbath-school libraries, Mr. Moody said, "Half of the libraries are only fit for bonfires." He would not have his children read these promiscuous books for anything.

The evening was resonant with the stirring appeal of Mr. B. F. Jacobs on "The Four Stars." Mr. Moody thought that the 700,000 Sunday-school teachers in this country ought to be like the frogs of Egypt—go up even into the palaces. They ought to lead at least one to Christ this very year. And the 400,000 children out of the Sunday-schools in this State would be gathered in, and many others in other States.

THIRD DAY.

Each day at seven o'clock in the morning a prayer and p aise meeting was held, and was well attended.

President P. G. Gillet, of the Deaf and Dumb Asylum of this city, called by request a pupil to the platform; and in the deeply expressive language of the mutes, by signs, and fingers, and face, she repeated as best she could, "Hold the fort." Mr. Sankey's eyes were so full of tears that he could hardly see his organ when the instant came for all to join the chorus. When she had finished, the audience had abundant use for their handkerchiefs. That expressive face, that wave of the handkerchief for the banner, the roll of the fingers for the bugle-blow, the stamp of the foot for "By thy grace we will," and the expression showing, "But our help is near," made a striking scene. While she was thus expressing the noble thoughts, President Gillett interpreted for the audience.

In the afternoon, the veterans came to the front and did their part nobly. One said, "If I were going to spend the rest of my days in Germany, I would hasten to learn the language before going there. And so all who expect to go to heaven should learn the language of praise before they go hence."

Major Whittle opened on the theme, "The Bible in song." The first grand song, he said, is that of redemption, when Israel had come safely through the sea. Over a hundred and fifty songs are recorded in the blessed Book. Jesus Himself sang: God has recorded his songs. The angels sing, and all may sing. Our services of song ought to have an object. Praise is comely with the upright, not so with the devil's children. We must not depend on them for the true spirit of praise. Let us see that the songs we sing have the Bible in them: "O glorified rafter" and such stuff must go to the winds. We want more men to write good hymns and tunes. Then have a good leader. Have books for all; use them at home as well as at the school. Make the singing a part of the worship. Don't sing as a pastime, when the children are coming in and going out. Do not degrade the song by any such debasing service.

A brother in the audience here arose and moved that further proceedings be suspended for the purpose of hearing Mr. Moody's sermon on Daniel. Then a large audience listened, as others have, to those wonderful words. Amid Mr. Moody's stirring appeals for integrity in obeying God and keeping his commands, even to fully reverencing his holy Sabbath, he cried, "If the Centennial Commission at Philadelphia open the exhibition on Sunday, every one of you take a stand for God, *and don't go.*" As the forest is shaken by the wind, so did this appeal move the great masses in hearty approval.

Mr. Moody gave the final word, filled with pertinent illustrations on "Hope, liberty, light and the necessity of being filled with the Holy Ghost." The Convention closed with the deepest impressions. Mr. Moody has wonderfully changed for the better since we last saw him. His sermons have more power, and his zeal has not abated.—(*Christian.*)

DISTURBED STATE OF THE SYRIAN CHURCH.

In our number for the last quarter of 1875 pp. 267, 310, we referred to two disturbing elements in this Church, one arising fron a so-called prophet, who, working on the excited feelings of those who had been subjects of the recent revival movement, had led into grievous error one of our own most valued and trusted native clergy, a converted Brahmin. In consequence of this, after every gentle means had proved entirely ineffective, this native clergyman had his licence taken away by the Bishop, and his connexion with the Church Council dissolved. We are sorry to say that during the six months that have since passed, he has shown no sign of repentance. His two brothers (who were most earnest evangelists to the heathen, and like himself owed their conversion to the ministry of the Rev. J Peet, formerly Missionary of Mavelikara,) were also led away by this delusion and continue still to aid and abet it. As far as we can ascertain, about 300 persons from our Mission congregations and 5,000 from the Syrian Church have followed them, and form what is now called the "Six years' party." This name is given them because they have uttered a confident prophecy that the Saviour will return by that time. This, however, is but a small part of their erroneous teaching. Its worst feature is the practice of public confession by their members before all the congregation, with no sense of decency, and apparently with no contrition of heart, of whatever crimes they may have committed in their past lives.

The other disturbing element in the Syrian Church of Travancore is the continued presence in the country of the Jacobite Patriach of Antioch. As we have already told our readers in previous numbers, the Patriarch's object is to effect the deposition of Mar Athanasius, whom the Government of Travancore in a circular published several years ago recognised as the head of the Syrian Church. The Patriarch's efforts were so far successful that an order was issued by that Government in March, which appeared to throw open the question which their original circular had settled. The result of this was, that the party headed by the Patriarch and the rival Metran, Mar Dionyssius, at once endeavoured to take forcible possession of some of the churches hitherto held by the party of Mar Athanasius, and by false charges succeeded in throwing into prison at Alleppie one of most respected and enlightened of the reforming *catanars* or priests. The following letter from Mr. Caley, one of our Travancore Missionaries, shows that the subsequent action of Government has to some extent modified their order of March, but that still, owing to this rivalry of the two Metrans and the false teaching of the "Six years' party," a fearful state of anarchy prevails in the Church of St. Thomas, as the Syrians delight to call themselves, and that much prayer is needed on their behalf.

I must now fulfil my promise and give you a little information about the Syrians and the Six Years' people.

1. *The Syrians.* Although the ill effects of the Sircar's order of March last has been counteracted, to a very great extent, by another order which gives re-effect to the circular in favor of Mar Athanasius, published, I think, thirteen years ago, still matters are in a very disturbed and unsatisfactory condition. Quarrels, false witnesses, lying, and everything un-Christian, seems to be the order of the day.

In some places they seem to act as if their creed was, "No God." Whatever the end may be, it is certain that the present is a tremendous gain to heathenism, and to the cause of Satan generally. In some places, the churches are locked, while the people are fighting for them in the courts. A pious catanar said to me last night that being compelled to attend the courts, he could not look after his spiritual duties, and that he sometimes feels inclined to throw up the whole affair and strike out in some new path to do God's work happily and freely. I believe there are many others like him, warm-hearted Christian men, who would gladly be attending to their legitimate work and who are sick at heart, because, owing to force of circumstances, they cannot do so. Much do they need the prayers of all Christian people, that they may be enabled to witness a good confession during their time of severe trial, and that they may soon exchange their gloom for brightness and joy.

2. *The Six Years' People.*—The troubles in the Syrian Church have added to the strength of the Six Years' people. During my absence on the hills they have increased in numbers, and I might also add in enormities. You will scarcely credit it, but J.J.* has declared in the most solemn manner that he is not suspended; that he is still pastor of Kannit, and that the churches of Kannit, Thavalacara, and Rurickara, are under him, and to prove that he is pastor of Kannit, actually makes use of the Bishop's license, which was cancelled last December. "Alas! how fallen." It is really sad to think how he could have brought himself to act so. Last week they seem to have had a monster meeting at Kannit, but when I got there on Tuesday night, I found that a strict order had come from the Sircar, not to let them meet, or rather to disperse them. They sometimes become extremely violent, and they jump and shout to such an extent that the neighbours have lodged complaints against them. When J. J. was before the Thasildar, who is his own caste man, the latter told him that he had learnt these things years ago, for some of them are common amongst the Pattar Brahmins, but they are not ascribed by them to the Holy Spirit. The dancing round in a circle until they become nearly wild, is a regular thing with them now. The prophets were increasing too fast; so they have put a check upon them. They have also established the custom of sealing: but before they can be sealed they must pass through the "strait gate:" it is formed by two persons taking hold of hands and forming a sort of arch under which the person about to be sealed passes. J. J. stands immediately within the "gate" and assists the "prophet" to seal the individual. The sealing prophet is not the one who had the supposed revelation, but another who is known as the "ass-prophet."

May God of his mercy put an end to this awful caricature of Christ's religion, and fit us all to bear His Name before the heathen!

* J. J. is the Native clergyman above mentioned.

THE MAN FOR THE PINCH.

BY REV. THEODORE L. CUYLER.

"Go and ask Deacon Ready; he will do it. He is always the man for the pinch." I wonder in how many churches the above formula of speech is as familiar as the alphabet. There is a church not far off where I hear it pretty often. Hardly a week passes without witnessing some new honors of Committeeships being laid on the broad patient shoulders of Deacon Ready. He is the man for the minute. He has earned a good reputation for promptness, for handiness, and for never complaining at being made a packhorse. He would no more think of declining to act as usher at the church-door, or of declining to carry around a subscription-paper, or to mark all the books in the Sunday-school library, than a big Newfoundland dog would decline to plunge into the water and save *his young master from* drowning. Blessings on Deacon Ready! He is the Onesiphorus of the church, and the very staff of life to the prayer-meeting on a rainy night. If he should be absent we should suspect that the Bank Faith had failed. What a "jewel and crown" he is to his pastor. A prime favorite he is too with all that large class in the congregation who like to see things done about right, and yet are too lazy or too clumsy to do the thing themselves. He is the pattern and the patron-saint of all the helpful people, who are good for the pinch. They are the best people in the world. Happy is that pastor who hath his quiver full of them.

What is the secret of the usefulness of the Deacon Readies? It is not their wealth; for rich folk are sometimes exceeding selfish. It is not their genius; for that is often a very bulky quality, and I am not sorry that the Lord creates so few geniuses. The men for the pinch are commonly men of moderate means and talents, and of modest disposition. Talk is not their forte; but working is. They know just how to do it. In ancient times Philip, and Luke and Gaius, and Dorcas, and Lydia belonged to this guild. In modern times Harlan Page and Florence Nightingale are stars in that same galaxy. They all shine with the reflected light of the divine orb of Love.

The secret of their usefulness is that they are so *unselfish.* This quality of heart makes them willing to do the hard work and the disagreeable duties, for the solid satisfaction of doing good. When such people talk to an unconverted person about his soul, they speak in the prayer-meeting, their words weigh a pound apiece; behind their words stands an honest life. They are the mainstay of the church in a revival: for they never evaporate. It is not brain-power that gives them influence—or purse-power—it is pure heart-power. They love Jesus, and love their fellow-men, and this gives them a prodigious momentum. A sad day is it for our churches when such tongues as theirs become silent, and such right hands "forget their cunning." We never can spare them.

No, we pastors do not search enough after these helpful people and call them out. Their number might be immensely increased. If everybody would just ask himself or herself the questions—What can I do for Jesus, or for others? What was I made for?

here am I needed? How differently many people would feel and look, if they would get the right answer to such questions! What a different body would Christ's Church become! How much sooner the world would be converted!

For such a life the best preparation is more of the spirit of Jesus. The best prayer for it is that God would help us slay our selfishness, and to consecrate what is left to serving Christ and helping others.

—*N. Y. Evangelist.*

GLORIOUSLY HEALED.

BY REV. W. MCDONALD.

The idea prevails almost universally, that miracles belong exclusively to the apostolic age. But where does God intimate that they are to cease with the establishment of Christianity? "The Christian world," says Dr. Bushnell, "has been gravitating visibly more and more towards this vanishing-point of faith, for whole centuries, and especially since the modern era of science began to shape the thoughts of men by only scientific methods. Religion has fallen into the domain of the mere understanding, and so it has become a kind of wisdom not to believe much, therefore to expect as little."

It is not always easy to guard against extremes. The fear of extravagance has quite driven us to the abandonment of the real power, as well as privilege, of gospel believers.

As soon as you touch the miraculous in Christianity, professed Christian believers become infidel, and boldly deny the existence of anything which looks like miracle in these times. We do not hesitate to class the following with God-wrought miracles, as much so as many recorded in the New Testament.

In the autobiography of Rev. J. B. Finley, we find an account of a wonderful cure. He says: "During my labors on the Dayton District, an incident occurred which I must relate, because it is due to the many to whom I promised an account of it, that it should be published in my biography.

It was in the summer of 1842, worn down with fatigue, I was completing my last round of Quarterly Meetings, and winding up the labors of a very toilsome year. I had scarcely finished my work when I was most violently attacked with bilious fever, and it was with great difficulty that I reached home. The disease had taken so violent a hold of my system that I sank rapidly under its power. Everything that kind attention and medical skill could impart, was resorted to, to arrest its ravages; but all was in vain, and my life was despaired of. On the seventh night, in a state of entire insensibility to all around me, when the last ray of hope had departed, and my weeping family and friends were standing around my couch waiting to see me breathe my last, it seemed to me that a heavenly visitant entered my room. It came to my side, and, in the softest and most silvery tones, which fell like rich music on my ear, it said: 'I have come to conduct you to another state and place of existence.' In an instant I seemed to rise, and gently borne by my angel guide, I floated out upon the ambient air. Soon earth was lost in the distance, and around us on every side were worlds of light and glory. On, on, away, away from the world to luminous worlds afar, we sped with the velocity of thought. At length we reached the gates of Paradise; and, O! the transporting scenes that fell upon my vision as the emerald portals, wide and high, rolled back upon their golden hinges! Then, in its fullest extent, did I realize the invocation of the poet:

"Burst, ye emerald gates, and bring
To my raptured vision,
All the extatic joys that spring
Round the bright Elysian!

Language, however, is inadequate to describe what then with unveiled eyes I saw. The vision is indelibly on my heart. Before me, spread out in beauty, was a broad sheet of water, clear as crystal, not a single ripple on its surface, and its purity and clearness indescribable. On each side of this lake or river rose up the most tall and beautiful trees, covered with all manner of fruits and flowers, the brilliant hues of which were reflected in the bosom of the placid river.

While I stood gazing with joy and rapture at the scene, a convoy of angels was seen floating in the pure ether of that world. They all had long wings, and although they went with the greatest rapidity, yet their wings were folded close by their side. While I gazed, I asked my guide who they were, and what their mission. To this he responded: 'They are angels, dispatched to the world from which you came, on an errand of mercy. 'I could hear strains of the most entrancing melody all around me, but no one was discoverable but my guide. At length I said, 'Will it be possible for me to have a sight of some of the just made perfect in glory?' Just then there came before me three persons; one had the appearance of a male, the other a female, and the third an infant. The appearance of the first two was somewhat similar to the angels I saw, with the exception that they had crowns upon their heads of the finest yellow, and harps in their hands. Their robes, which were full and flowing, were of the purest white. Their countenances were lighted up with a heavenly radiance, and they smiled upon me with ineffable sweetness. There was nothing with which the blessed babe or child could be compared. It seemed to be about three feet high. Its wings, which were long and most beautiful, were tinged with all the colors of the rainbow. Its dress seemed to be of the whitest silk, covered with the softest white down. The driven snow could not exceed it for whiteness or purity. Its face was all radiant with glory; its very smile now plays around my heart. I gazed, and gazed with wonder, upon this heavenly child. At length I said: 'If I have to return to earth from whence I came, I should love to take this child with me, and show it to the weeping mothers of earth. Methinks, when they see it, they will never shed another tear over their children when they die.' So anxious was I to carry out the desire of my heart, that I made a grasp at the bright and beautiful one, desiring to lock it in my arms; but it eluded my grasp and plunged into the river of life. Soon it rose up from the waters, and as the drops fell from its expanding wings, they seemed like diamonds, so brightly did they sparkle. Directing its course to the other shore, it flew up to one of the topmost branches of one of life's fair trees. With a look of most seraphic sweetness it gazed upon me, and then commenced singing in heaven's own strains: 'To him that hath loved me, and washed me from my sins in his own blood, to him be glory, both now and forever, Amen.' At that moment, the power of the eternal God came upon me, and I began to shout, and, clapping my hands, I sprang from my bed, and was healed as instantly as the lame man in the beautiful porch of the temple, who 'went walking and leaping, and praising God.' Overwhelmed with the glory I saw and felt, I could not cease praising God. The next sabbath I went to camp meeting, filled with the love and power of God. There I told the listening thousands what I saw and felt, and what God had done for me, and loud were the shouts of glory that reverberated through the forest.

Though years have rolled away since that bright, happy hour, yet the same holy flame is burning in my heart, and I retain the same glorious victory. 'Hallelujah!' the Lord God Omnipotent reigneth.'" (Autobiography, p. 375.)

Who can doubt but what this healing, to say nothing of the vision, was directly from God? And if it be so, was it not a miracle as truly as many recorded in the Scriptures?

The old warrior has long since put off his armor, and rests from his labors in that world which he saw in vision, with no fear of returning to scenes of earthly sorrow and woe.

THE MINIMUM CHRISTIAN.

The minimum Christian! And who is he? The Christian who is going to heaven at the cheapest rate possible. The Christian who intends to get all of the world he can, and not meet the worldling's doom. The Christian who aims to have as little religion as he may, without lacking it altogether.

The minimum Christian goes to worship in the morning; and in the evening also, unless it rains, or is too warm, or too cold, or he is sleepy, or has the headache from eating too much at dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very judiciously, sometimes to himself, oftener to his neighbours.

The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sabbath-school he looks upon as an admirable institution, especially for the neglected and ignorant. It is not convenient, however, for him to take a class; his business engagements are so pressing during the week that he needs the Sabbath as a day of rest; nor does he think himself qualified to act as a teacher. There are so many persons better prepared for this important duty, that he must beg to be excused. He is very friendly to home and foreign missions, and colportage, and gives his mite, but he is quite unable to aid in the management, for his own concerns are so excessively important. He thinks there are "too many appeals"; but he gives, if not enough to save his reputation, pretty near it,—at all events he aims at it, and never overshoots the mark.

The minimum Christian is not clear on a number of points. The opera and dancing, the theatre and card-playing, and large fashionable parties, give him much trouble. He cannot see the harm in this, or that, or the other popular amusement. There is nothing in the Bible against it. He does not see but what a man may be a Christian and dance or go to the opera. He knows several excellent persons who do so; at least, so he says. Why should not he? He stands so close to the dividing-line between the people of God and the people of the world, that it is hard to say on which side of it he is actually to be found.

Ah, my brother, are you making this attempt? Beware, lest you find at last that in trying to get to heaven with a little religion, you miss it altogether; lest without gaining the whole world, you lose your own soul. True godliness demands self-denial and cross-bearing, and if you have none of these, you are making a false profession. *(Christian).*

IS ABSALOM SAFE?

Absalom was the favorite son. He seems to have been permitted to take his own course. His effeminate admiration of his own person was unrebuked. His wilful disregard of the rights of others was not punished, and, as an indication of the blindness of David's affection, we learn that after his reinstatement in the royal favor, he began to do things which should have attracted the attention of his father, even if they did not excite his suspicion. A surveillance should have been exercised. Instead of this he went on unmolested. He had his agents all through Israel. Men in high station were enticed among the conspirators. At last the torch is lighted, and the rebellion sweeps over the land. Absalom spurns all disguise. He has no fair words. He does not attempt to excuse his conduct. He stands with spear in his hand and murder in his heart. The battle is fought. It is lost. He is slain. And now the king, waiting for the tidings, asks, "Is the young man Absalom, safe?" *Too late* that question now, indulgent father! Too late to ask, *Is he safe?* when he is shaking the kingdom to the centre. That question should have been put long ago.

The time to put to ourselves the question, "Are our children safe?" is when they are yet in tender years; when their habits are forming, when good and evil still lie before them. Study the disposition, and ask, Are these such as will render them virtuous, lovely, and safe in society? Had David broken that haughtiness, and uprooted that vanity, and weakened that revengeful spirit, and eradicated that selfishness and wilfulness, in old age he would not have asked, is he safe? We must see that the children are safe before they grow up. Note what company the child goes with. The salutary teachings of home will be neutralized by the teachings of the street. Note what books they read, and what pictorials they see. Some illustrated papers should never enter the family. Children are not safe when they prowl the streets until bedtime. They are safe when left to the care of nurses. If they are sent away to school, be governed in your selection by the religious influences which shall surround them. When Edmund Burke was thirteen, he was put to school under a Quaker. "Under his eye I read the Bible morning, noon, and night, and have ever since been a happier and better man for such reading." Thus he wrote in manhood. A child, speaking of his home to a friend, was asked, "Where is your home?" He looked with loving eyes to his mother, and said, "Where mother is." "She always made home happy." Such was the tribute of praise that a large family of children bestowed upon their departed mother. In such a home Absalom is safe.—*Presbyterian.*

TELEGRAPHIC NEWS.

Constantinople, July 27th: It is rumoured that His Majesty Sultan Murad is mentally impaired, and the accession to the throne of his brother Abdul Hamid is thought probable.

London, 28th: In the House of Commons last evening Sir Henry D. Wolff asked the Prime Minister whether he believed that the Servian plans had failed, and whether, therefore, he could propose in the House a general congress of the Great Powers, including the Porte. The Prime Minister, in reply, said he was unaware of any plans, and could not, therefore, say whether there had been a failure of arms or not between Servia and Turkey. He reserved his opinion as to a congress, until the debate on the Eastern question came off on Monday.

Allahabad, 29th: J. C. Purcell has been found guilty of misappropriation of money collected by him for the Roman Catholic cathedral, and been sentenced to three years' imprisonment.

Belgrade, 29th: Agitation of a political nature has commenced here. Placards have appeared, urging the over-

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throw of Prince Milan and the proclaiming of General Paul Georgevitch. Prince Nikito's army is demoralised.

Constantinople, 29th: Sultan Murad's death is believed to be imminent.

Madrid, 29th: Queen Isabella has re-entered Spain. The King had been able to agree to her return, and himself went to the frontier to receive his mother on Spanish soil.

London, 31st: General Ahmed Moukhtar Pasha has flanked the army of Prince Nikata and reached Bilek on the 27th. According to Montenegrin official despatches, the Turks attacked the Montengrins at Urbitza, on the 28th instant: the former were not only repulsed, but utterly routed; the remnant of the Turkish troops retreated on Bilek. The latest official Turkish despatches make no allusion to this engagement.—The head-quarters of General Tchernaieff are now at Alexinatz.—In the House of Commons this evening, replying to questions put by Sir George Campbell, Mr. Gathorne Hardy denied that any proposals had been made to reduce the term of service of European regiments in India.—His Excellency Sir Salar Jung and suite left London to-day *en route* to Brindisi.—Obituary.—Colonel Cox.

August 1st: In a debate on the Eastern question in the House of Commons last evening, the Hon'ble Mr. Bruce moved that Government, while respecting existing treaties, should exercise its influence to secure the welfare and equal treatment of races and religions in Turkey.—Mr. Gladstone took occasion to review England's policy at the commencement of the Crimean War, which he defended, and advocated the autonomy of the insurgent provinces.—Mr. Disraeli denied that the rejection of the Berlin Memorandum had been the cause of the war, which was simply due to the aggression of Servia. The British fleet, he said, had been sent to preserve the British and not the Turkish Empire; the civil war was not a cause asking for interference: he was ready, however, to help to pacify the belligerents.—The Marquis of Hartington admitted the justice of the course adopted by Government, and Mr. Bruce's motion was withdrawn.—Earl Granville in the House of Lords regretted the total rejection by England of the Berlin Memorandum without offering any counter project. His Lordship described the neutral policy of Government towards Turkey as one of benevolent neutrality.—Lord Derby repeated his former statements, adding that England's future policy depended upon the result of the war and the possibility of acting in concert with the other powers.—The Bombay mails of the 7th ultimo, were delivered in London to-day.

2nd: The victory at Urbitza of the Montenegrins on the 28th ultimo, is confirmed, the Turks having sustained a severe loss. General Ahmed Mouhktar Pasha is now rallying the Turkish forces and is advancing from Widdin and Nissa into Servia.

Aden, 2nd: The P. & O. S. N. Co.'s S.S. Geelong, with the outward London mails of 21st ultimo, left for Bombay at 10 o'clock this evening.—The same company's S.S. Khedive left for Galle and Calcutta at 8 P. M. to-day.

Kurrachee, 3rd: The crew of the ship John Star, with the captain, his wife, and children, were miraculously saved on a raft. Captain Trueman has sent the crew to a boarding-house, and the captain and family are accommodated by Captain Leech, 56th Pompadours.—A subscription is being raised for Mr. Carey's defence.—Mr. Pope is to be tried next Monday, before the Sessions Court of Hyderabad.

Mhow, 3rd: The railway was opened to-day to Oojein from Mhow, an additional fifty miles. Sir Henry Daly has returned to Indore. Rain is much wanted.

Simla, 3rd: Yakoob Khan is not expected to reach British territory before three weeks. Beyond his bringing the treaty which was made with Yarkand last year, signed and sealed, the object of his mission is unknown.—The Viceroy left for Narkunda yesterday for a little change. He returns in one week.

London, 3rd: The Turks have made a successful attack on the trenches near Gorguschevaz, which they have occupied.—General Robert Phillips has been appointed colonel of the 65th, and General MacMurdo of the 69th regiment.—According to Turkish official despatches, the defeat of a portion of Moukhtar Pasha's army at Urbitza on 28th ultimo, is admitted with a loss of three guns, but the army at Nissa, it is stated, has since been victorious and is now advancing. The Servians are besieging Sienitza.—The death by his own hand is announced, of the Right Rev. S. Butcher D.D., Bishop of Meath (Ireland).—The heavy Bombay mails of the 30th June, via Southampton, were delivered in London to-day.

Constantinople, 3rd: There is no improvement in the health of the new Sultan Murad: his mind is affected, and he has become an imbecile.

PASSENGERS ARRIVED.

Per P. and O. Str. *Surat*, 2nd:

FROM SOUTHAMPTON.—Rev J and Mrs Slater, Master Slater and child, Mr and Mrs E Harwood and two children, Mrs S Harwood, Mrs H Roberts and child, Mr and Mrs A P Agar, Mr and Mrs Bramhall, Mr W Price, Mrs Mills, Miss Peters, Mr Laughlin, Mr Willock, and Mr R W Bulman.

FROM VENICE.—Mr J W Laing, and Mr J C Oman.

FROM BRINDISI.—Dr H Johnstone, Mr W B Cunningham, Mr F N Throwgood, Mr and Mrs W Robinson, Mr H J Sparks, Mr G Lyell, Lieut F T Romilly, Mr T Benson, and Mr Rowett.

PASSENGERS SAILED.

Per P. and O. Str. *Malwa*, August 4th:

FOR SOUTHAMPTON.—Mr G Boniface, Mr and Mrs Jas Martin, Mr William Fray, and Mr B H Anderson.

FOR BRINDISI.—Dr F W Higginsen, Capt W E Forbes, Mrs Forbes and infant, Mr J H Edward, Mr F Davidson, Dr E B Ruttledge, Mr H A Firth, Mr R T Wingate, Mr R S Eaton, Mr Nicholas, and Mr J Davidson.

FOR VENICE.—Mr J B Braddon, Mr J E Etlinger, and Col C W Dun.

FOR SUEZ.—Mr Siete and Monsr Quinement.

Domestic Occurrences.

BIRTH.

JONES.—July 27th, at Elphinstone Circle, the wife of T. P. H. Jones, Bombay Pilotage Establishment, of a daughter.

DEATH.

PENNOCK.—July 30th, at David Sassoon General Hospital, Poona, of jaundice, Mr. A. T. L. Pennock, Locomotive Foreman, G.I.P.R., Lanowlee, aged 53 years, deeply regretted.

"BOMBAY GUARDIAN."

Subscriptions received from 28th July 1876 up to 5th August 1876, at the new rate.

Mrs. E. Barton, 31st March 1877, Rs. 6; Mrs. Drury, 29th October 1876, Rs. 1-8; Mrs. Anderson, 1st October 1877, Rs. 11-0-6; Mrs. Briggs, 1st May 1877, Rs. 7-10; E. Ross, 1st May 1877, Rs. 7-10; S. Murray, 31st October 1876, Rs. 3-13; Dr. J. Johnston, 31st December 1876, Rs. 3-13; John Hudson, 29th July 1877, Rs. 7-10; F. W. Casling, 31st December 1876, Rs. 7-10; John C. Clubb, 22nd October 1876, Rs. 3-9.

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